

Jama Al-Kalam



Tomb of Hadrat Khaja Bande Nawaz

**Translated by
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Translator: '*Muslim Saints and Mystics*'
(The Tadhkirah al-Awliya by Farid Eldin
Attar**

Hyderabad, India

In praise of Hadrat Khaja Bande Nawaz Gesu Daraz Gulberga

Oh Shah Gesu, you are the Sultan of the
Deccan

Famous and old disciple of Hazrat Shah
Chishti

Due to your arrival, oh Shaik, Islam is shining.
Not in olden times, but still, such results are
there.

Shah you are the most holy person in the
Deccan.

Oh Shah we cannot find such a holy person like
you

Alamgir was surprised to see your
position

He has said your personality is top in the
Deccan

So centuries passed away and the lamp is
shining

Not in Deccan but nearby areas are full of your
benefits

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Preface

This is a very old book written about the killing details of Bibi Ayesha Siddiqua by the conspiracy by Bani Ummaya family members in the Urdu language and it is translated from Urdu into English. This is a translation of the speeches of the spiritual master Hadrat Khaja Bande Nawaz Gesu Draz and which was compiled by Mohammed Abdul Ghani and I have translated this book of the most ancient and celebrated Persian book about Sufi'ism will, I hope, be found

useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a very old book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic:) a mureed is an initiate into the mystic philosophy of Sufism and all these details of advices by the spiritual master Hadrat Khaja Band Nawaz are added in this book and also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first page and will not stop its

reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some centuries years ago.

Even though this is a lengthy book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great

search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great Sufi master is not only it is difficult and but it is very hard task as he was a great pious personality of his time in the Indian subcontinent.

The title of Gesu Daraz

So in brief he was a great Saint of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Khaja Nasiruddin Chiargh Dehlawi and afterwards he was becoming well known in Dehli where he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

Title of his spiritual master

There are several stories as to how he obtained the title of Chiragh, or 'lamp'. One state that at the time of his building a water reservoir for his poor,

Sultan Ghiyasuddin ordered all oil supplies to the shrine building to be stopped, so that the night work could not be carried out. However, Khwaja Nasiruddin performed a miracle by transforming water into oil for the lamps, and the reservoir was built on schedule.

Another tells that once he entered the meeting place of his Murshid (master) and other Sufis, he did not want to sit where he was shown, as it would mean facing his back to some of those gathered. But Nizamuddin Auliya told him, " A (lamp) Chiragh has no back; it sheds its light in all directions."

Quotes by Hadrat Chiragh Dehlavi.

1. A good intention is needed for all activities.
2. A morsel earned in business is a good thing.
3. The quest of the world with good intention is the quest of the lasting life.
4. People have forsaken the Qu'ran and Tradition, so they suffer.
5. The best prayer is to keep people happy.

It is my great honour and pleasure to translate this great book from Urdu into English, so I request the readers to

read this book because in it there are many revelations of the secrets which are added for which I shall be highly obliged in this matter.

In the preface of the book 'Tadhkirah al- Awliya' (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the

Pronounce-ments of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the [Tariqa](#) (spiritual path) of Sufism.

**1. Biography of Hadrat Gesu
 Khaja Bande Nawaz
Daraz Gulberga**



The political background.

During the early 20 years of the 14th century the Khilji Kingdom of Delhi met its downfall, but actually its downfall was started at the time when Sultan Alauddin Khilji was died and he was the greatest king and successfully administer and as well as he was a powerful ruler of the Kingdom and during his period there was peace and security of the people was available in the kingdom. He tried hard for the following reforms and he was most successful in this matter.¹ Economic

reforms.2. Organization of state.3.
Corruption.4. Price control of the
essential commodities.

Due to the above reforms and facilities and which brought the general public in the best and comfortable situation. As per saying of Hazrat Nasiruddin Chirag Dehlavi that "The general persons of the Kingdom were in a condition of great comfort and happiness." In the year 1320 A.D. the ruler of Dabilpur Punjab's governor Ghazi Khan proceeded towards Delhi and occupied it and declared himself as Sultan Ghyasuddin Tughlaq and after him and after five years during the year 1325 A.D. Sultan Mohammed Bin Tughlaq was crowned in the Delhi Kingdom and the great historian Ziauddin wrote about him the following details in the history book of '*Feroze Shahi Kings*' which are as follows. " Allah made his personality, wonderful and strange in the mankind due to the following reason."1. Contrary to nature.

For the above reason the historian and learned persons could not able to understand about his above nature and his activities. He was a great learned person as well as genius Sultan, but he was taken many wrong and useless decisions which brought many bad and

dangerous results in the Kingdom and for these reasons the general persons have undergone many disastrous problems and difficulties during his ruling period.

In the year 1347 A.D. Alauddin Hasan Bahaman Shah, who was Amir (governor) of the Deccan (South India) and he declared his Bahmani Kingdom in the Deccan (South India) and in this

way the rule of Bahmani Kingdom was started and he made the capital of his kingdom as Gulberga. At that time in Delhi Mohammed Bin Tughlaq was died in the year 1351 A.D. and he was succeeded by Feroze Shah Tuglaq and this new Sultan immediately after his crowning started arrangement of the collection of pardon letters from the families and persons who met the injustice and great difficulties by the former Sultan Mohammed Bin Tughlaq and put all those papers in the Sultan Mohammed Bin Tughlaq's grave in Delhi. This shows the great injustice and problems done by the Sultan Mohammed Bin Tughlaq during his period of rule due to his wrong and controversial decisions and royal orders in the kingdom.

The religious background.

During the fourteen century there was started the preaching of the following knowledges by the Sufi saints and due to their endeavours and hard tasks there was great progress in this matter.

1. Basic teachings and practical knowledge of Islam.
2. Basic

teachings and practical knowledge of Sufism.

Due to the above reason the Sufi Saints of the Deccan (South India) were used to present the religion of Islam in such shape and format which is acceptable in the Indian Society and culture and

so for this reason there were discussions at that time about *Zaheri* (outward) aspect of the Islamic religion and for this reason the teachings of this aspect were adopted by Sufi Saints for their propagation work of Islam to the general persons. For the above reason the following things were in progress.1. Reading of books of Sufi Saints.2. Explanation work of the Sufi Books.3. Importance was given to the ethics.4. Teaching of Arabic language.5. The teaching of *Hadith* (traditions of Allah's prophet). 6. Exegesis of Quran.

During the above century there was great interest in learning and religious study was begun due to reaching of the theory of 'Unity of Existence 'of Sheikh Abkar Mohiuddin Ibn Arabi in India. There is also another information which is available that Fakher Uddin Iraqi who died in the year 1289 A.D. and who has also spread the above thoughts of Ibn Arabi in India. Till the crowning of Feroze Shah not only the books of Ibin Arabi were reached in India, but there was progress of discussions in this matter and also there was an explanation of

his works. There were discussions of the above works in the letters of learned persons in India. Due to slogan (Nara) of '*Anal Haq*' ('I am the Truth') there was *Fatwa* (a religious proclamation) of Feroze Shah for the death penalty. Due to giving much importance of Islamic law and Islamic *Fiqah* (Islamic

Jurisprudence) and for this reason, Ibn Arabi was becoming famous and well known as Abu Hanifa Thani.

Brief biography.

During the above period Hazrat Khaja Bande Nawaz Gesu Daraz was born on 4th Rajab 721 Hegira. In Delhi. Syed Muhammad Hussaini, commonly known as Hazrat Khaja Banda Nawaz Gesu Daraz, Shahbaz, Buland Pervaz, Muharram Razwa Niaz (July 13, 1321 - November 1, 1422), was a famous Sufi saint from India of the Chishti Order, who advocated understanding, tolerance and harmony among various religious groups. As per reference of Syed Ashraf Jahangir Samnani, Khaja Sahib belongs to *Sadat* (descendant of the prophet's family) family of Khurasan and those *Sadat* family members were well known and famous as Gesu Daraz. Khaja Bande Nawaz Gesu Daraz was a Murid (disciple) of the noted Sufi saint of Delhi, Hazrat Nasiruddin Chiragh Dehlavi. After the death of Chiragh Dehlavi, Gesu Daraz took on the mantle of the successor (*Khalifa*). When he moved to Daulatabad around 1398 A.D. owing to

the attack of Timur on Delhi, he took the Chishti Order to South India. He finally settled down in Gulbarga, at the invitation of Bahaman Sultan, Taj ud-Din Firuz Shah. Banda Nawaz was born to Syed Muhammad Hussaini in Delhi in 1321 A.D. At the age of four, his family shifted to Daulatabad in Deccan (now in Maharashtra). In

1397 A.D. he went to Gulbarga, Deccan (presently in Karnataka) at the invitation of Sultan Taj ud-Din Firuz Shah.

At the age of fifteen, he returned to Delhi for his education and training by Nasiruddin Chiragh Dehlavi. He was also a very enthusiastic student of Hazrat Kethli, Hazrat Tajuddin Bahadur and Qazi Abdul Muqtadir. After teaching at various places such as Delhi, Mewath, Gwalior, Chander, Aircha, Chatra, Chanderi, Miandhar, Baroda, Khambayat and Gulbarga in 1397 A.D. and died in Gulbarga in the year November 1422 A.D. His name as well as patronymic was Abul-Fatah and Gesu Daraz was his title. Among the scholars and theologians he was Sheikh Abul-Fatah Sadruddin Muhammad Dehlavi but people called him Khaja Banda Nawaz Gesu Daraaz.

Khaja Sahib had a good nature of taking care and comfort of the other persons instead of himself and whatever presented to him by any person then he will use to distribute the same to other needy and poor persons immediately and for this reason his teacher Nasiruddin Chirag

Dehlavi was awarded him the title as '*Gesu Daraz*'. Sultan Muhammad bin Tughlaq once transferred his capital to Daulatabad (Devgiri) and along with Bande Bawaz went many scholars, theologians, and mystics. His parents also migrated to the place. He was four years old at the time and Malik-ul-Umar Hazrat Syed Ibrahim Mustafa, his

maternal uncle, was the governor of Daulatabad. When Sultan Mohammed Bin Tughlaq was ordered for the shifting of his capital from Delhi to Daulatabad then Khaja Saheb came to Daulatabad along with his parents. His father Syed Yousuf Hussaini alias Raju Khattal died in the year 1330

A.D. After five years Khaja Saheb came back to Delhi along with his mother and brother.

In the year 1336 A.D. Khaja Saheb and his brother became disciples of Nasiruddin Chirag Dehlavi and Khaja Saheb got caliphate from him in the year 1336 Hegira and during this year Nasiruddin Chirag Dehlavi died on 18th Ramazan. Three days after the death of his great Sufi master Nasiruddin Chirag Dehlavi, Khaja Saheb was became special caretaker of the shrine of Nasiruddin Chirag Delhavi.

In Delhi.

On the death of his father, his mother grew angry with his brother, and he returned to Delhi. He was fifteen years old at that time. He had heard a lot about Hazrat Nizamuddin Auliya and Hazrat Nasiruddin Roshan

Chiragh Dehlavi from his father and maternal grandfather and so his devotion grow with them. One day he went to prayer in the Jama-Majid of Sultan Qutubuddin, there he saw Hazrat Sheikh Nasiruddin Mahmud Chiragh Dehlavi and pledged obedience to him in 16, Rajab. Under the guidance of Hazrat Nasiruddin Chiragh Dehlavi he engaged himself in

prayers and meditation and so much enjoyed them that he forbade studies and requested his teacher to allow him to do so. Hazrat Nasiruddin denied him permission and instructed him to study with attention *Usool-e-Bizoori*, *Risals Shamsia*, *Kashaf*, *Misbah* so he restarted the studies under the guidance of renowned teachers.

Title Gesu-Daraaz.

One day Khaja Sahib with other disciples lifted the palanquin bearing Hazrat Nasiruddin. His long hair stuck into the foot of the palanquin (Palki) and pained him severely, but he did not disentangle them for love and respect to the teacher. When Hazrat Nasiruddin learned of the episode, he was overjoyed and recited the Persian couplet:

"Har ki Murid Syed Gesu Daraaz shud Vallah khilaf-e-nest ki Uoo ishq baaz shud." ("Syed Gesu Daraaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love.")

He thus gained the title "*Gesu-Daraaz*".

For a period of 40 years he was busy in Delhi for the preaching and teaching

work of Islam . As per his mother's instruction he was married at the age of 40 years. The details of his sons and daughters are mentioned as follows.1. Two sons.

2. Three daughters. On 11th November 1398 A.D. he was migrated to Doulatabad from Delhi along

with his family members and parents and at that time Khaja Sahib was 80 years old and from Bahdurpur, Gwalior, Bahandir, Chanderi, Baroda, Sultanpur, Khambait, Khaja Sahib and his family members were reached to Doulatabad.

During the above long journey of many days, many thousand his devotees welcomed and greeted him on his way in the above old Indian cities. As per records of history, it is clear that Khaja Sahib was advised his disciples for his final resting place in Doulatabad near his father's grave, but due to the invitation of Sultan Feroze Shah Bahmani to visit Gulberga city so Khaja Sahib left from Doulatabad and reached Gulberga city. In the year 1400 A.D. he was arrived in the land of Gulberga. His shrine is located in the western side of the Gulberga fort in which he had spent some time there, but due to some difference with the Sultan he left that place and shifted to the present area where his tomb is situated.

Khaja Sahib was busy in Gulberga city for a period of 22 years in the preaching and teaching work as well,

writing of Islamic books and he was died on 16th Ziqad in the year 825 Hegira. He advised his disciples to bury him in the city of Khuldabad but due to some un-known reason he was buried in Gulberga city.

Works.

Khaja Sahib authored many books, so in this matter, it is not confirmed how many books he has authored. As per history records he has written total 105 books. As per reference in book '*Alkwaraq*' that he has written 125 books. In the book '*Sair Mohammed*' it is mentioned 36 books and in the book of '*Tariq Habibi*' 45 books are mentioned. He has written many books and in which he has discussed the following subjects in them. 1. Knowledge of exegesis of Quran. 2. Traditions of Allah's last prophet. 3. *Fiqh* (Islamic Jurisprudence). 4. Kalam (speech). 5. Sufism.

6. Poetry.

Band Nawaz authored about 195 books in Arabic, Persian and Urdu. His *magnum opus*, *Tafseer Multaqat*, was compiled into one book very recently. He also composed a book on the Prophet of Islam titled '*Miraj-al Ashiqin*' for the instruction of the masses in Deccani, a South Indian branch of the Urdu language. He was the first Sufi to use this vernacular which was elaborated upon by many other Sufi saints of South India in later

centuries. He wrote many treatises on the works on Ibn Arabi and Suhrawardi, which made the works of these scholars accessible to Indian scholars and played a major role in influencing later mystical thought. Other books authored are '*Qaseeda Amali*' and '*Adaab-al-Mureedein*.'

Books.

Tafseer-e-Qu'rane-e-
Majeed Multaqit
Havashi Kashaf
Shairah-e-
Mashareq Shairah
Fiqah-e-Akbar
Shairah Adab-Ul-
Murideen Shairah Ta-
arruf
Risala Sirat-Ul-
Nabi Tarjuma
Mashareq Ma-
Arif
Tarjuma Awarif
Sharah Fasoosul
Hukm Tarjuma
Risala Qerya
Hawa Asahi Quwwat-ul-Qalb

In addition to above subjects, he was much interested in the poetry and in which he has explained the subjects and matters of Irfani (intimate knowledge of Allah) and Natiya (encomium on the holy prophet).

Teachings.

In his teaching there was much importance for the following.

1. *Peer* (religious Teacher.)
2. *Murid* (disciple).

His sayings.

“The disciple can observe *Nazara* (view) of Allah in the heart of his *Peer* (spiritual master) and the Peer can see him in the heart of his Murid (disciple) and about this relation Khaja Sahib has explained further details that the sun’s reflection

is very clear in the water but such direct reflection on the wall is not available. So the *Peer* (spiritual master) is like water and the wall is like Murid (disciple) and if the wall is kept near the water then the sun's reflection will be there on the wall due to the nearness of the water." Khaja Sahib has given much importance to the following things. 1. *Tazkia Nafas* (purification of mind). 2. *Tawajha Nam* (attention). He explained *Tazkia Nafas* (purification of mind) can be had by the decrease of the following four things. 1. Less eating. 2. Less talking. 3. Less sleeping. 4. Less contacts.

Tawaja Nam (attention) will be free everything from the heart which will belongs to Ghair Khuda (other than Allah). Khaja Saheb says *Maraqaba* (meditation.) is the source of the knowledge and it is also source to reach towards the goal. He explained the literal meaning of *Maraqaba* (meditation.) is like *Sawari* (riding) on the camel to reach towards his friend. And its Istalahi (secondary) meaning is the presence of one person before his friend and to keep good hope of the meeting with his friend.

The theory of love.

The theory about the love of Allah is the basis of Khaja Sahib's teachings. The further explanation on this matter is as follows. "The reason of creation (Takhliq) and its secret is love and knowledge of Allah and If there will be no love

then the sky will not revolve. If there will be no love, then there will be no uproar in the rivers. If there will be no love , then there will be no rain fall. If there will be no love, then there will be no growth of verdew (Sabza). If there will be no love ,then there will be no large number of animals. If there will be no love, then there will be no status of eloquence. If there will be no love, then nobody will worship Allah. If there will be no love, then nobody will watch the grace of Allah.”

The Urs (death anniversary).

The basis of the ceremony of Urs is taken from the Quran. There is one chapter number 19 in the name of Mariam in the holy Quran and its verse

15 is about prophet Yahiya (A.S.) and its translation is as follows. “15. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again) ”

In the light of the above verse there is an importance of following three days.1.Birth.2.Death.3.Day of

judgement. The Allah's last prophet has arranged a charity (Sadqa) upon the death of his uncle Syedna Hamza on the following days. 1.3rd day.2.7th day.3.40th day.4.6th month.5.One year. Allah's last prophet used to visit the graves of martyrs of Uhud mountain in Madina city every year and there he used to recite Fateha (Al-Fatiha the Opening verse of the holy Quran) and pray for them. As per above mentioned verse and as per

the above tradition of Allah's last prophet it is proved that the following days are very important. So the ceremony of Urs (death anniversary) is also important for the above reason only. 1. Death.

2. Day of judgement.

Quotes.

If a Salik prays or meditates for fame, he is an atheist.

If one prays or meditates out of fear, he is a cheater and a hypocrite.

So long as a man disengages himself from all the worldly things, so he should not step into the road of misconduct.

Divide the night into three parts: in the first part say Darud (blessing on the last prophet of Allah) and recitation; in the second part to have sleep and in the third part recitation the names of Allah and to be busy in meditation. The Salik should be careful about the food and so it should be legitimate.

The Salik should be abstain from the company of the worldly people.

In Gulbarga City.

Having lived for over forty years in Delhi, he moved to Gulbarga at the age of around 76. Firoz Shah Bahmani

ruled over the Deccan during this period. He gave him much respect. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people.

Death.

Band Nawaz attained an age of 101 years, died on 16 Ziq'a'd 825 Hegira in Gulbarga city and was buried there. His tomb is a place of Ziyaarat (visit).



The Dargah entrance door

Mausoleum.

As per history records it is well known and famous that the construction of Khaja Sahib's mausoleum was started by Sultan Ahmed Shah Wali Bahmani and when the construction was completed, his grandson Syed Khubullah Hussaini has arranged Jhela (flower bouquet) on the Kalas (spire pinnacle) of the

mausoleum due to his joy and happiness on the occasion. By chance the Urs (death anniversary) was due after one month from the above occasion, so it became a tradition in the shrine for the arrangement of the Jhela ceremony

(flower bouquet) which will organize one month before the Urs (death anniversary).

Khaja Sahib's mausoleum in Gulberga city which is famous even today for the fulfillment of desires and wishes of the persons who visit his mausoleum there.

The Urs (death anniversary).



People from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the 15, 16 and 17 days of Zul-Qa`dah of Muslim calendar at the famous Band Nawaz shrine (Dargah) in Gulbarga every year. Several hundred thousand devotees from near and far,

irrespective of religion and beliefs,
gather there to seek blessings.

Conclusion

To write about this great Sufi saint
and great author is not only it is
difficult and but it is very

hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

Reference : The Life and Teachings of Hazrat Syed Mohammed Hussaini Gesu Daraz Bande Nawaz in Urdu By Dr. Syed Shah Gesu Daraz Qusru Hussaini published in '*Siasat*' Urdu daily Hyderabad dated 2nd October 2012.

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Jama al-Kalam

The knowledge of history is a very important thing among all other things of the mankind. History is such a document that the mankind, whatever kind of it and whether it belongs to any nation or any country, but in it for our race, there are many big lessons and big warnings are there and such many events are gathered there in.

So this knowledge was started at that time when the Quran was revealed to the prophet of Allah. And the Quran is a first stimulator of the history or like

history of Islam and which is known as its first apprehension of Islam and this knowledge of history and from which we know the causes and reasons of the defects and mistakes as

well as the progress and the downfall of the last nations which were passed away from the world.

Because the history is in fact a natural method of training of the mankind, and best, source of the strike of the mind and which will help and also it is the source of the people to understand the future and to control the government and ruling as well as it is secret of greatness of the people who belongs to our ancestors and to study examples of their incomparable long living characters and personalities who were passed away from the world and who were nourished in the bosom of the history.

From the study of the history we can know
about ourselves and to know our

originality and so that we can a get ability to check our defect and to make a difference between friends and foes. So when we think in this matter then we can able to know that all nations in the world and in all religions in which Islam is such religion and

Muslim nation is a such nation which is having its history since beginning to the ending period, which is in complete shape and in the form of safety and secure condition and in its any part or for any period there is no doubt and suspension not found in this matter. And from the period of the prophet all events and conditions which are happening in the Muslim nation and for recording those events and happening there is no carelessness and mistake was done in this matter. So Islam is such a religion which is having its authoritative and complete history. So it is the nature of mankind to demand it so that to have interest to know the history of the ancestors. And for such

interest there is a race and try

among historians in every period that to record important events and save it for the coming generations. For this reason Islamic historians had paid attention and care since the beginning of the Islamic religion. Due to this special care and attention

there is, the result that the history of the prophet's every angle and parts and its progress and development on a daily basis, battles, migration to Madina and caliphs of the prophet and life details of the wives of the prophet and all other events which have been reached to us with correctly. This is a great memorable deed of the history.

In short, history, it is such a knowledge from which every person is connected in some way and history is not such a thing which is not born by itself. But history is an act of the God. In short importance of history is not required for clarification and which is knowledge and from its wombs all knowledges were born and which are on the way of progress and development.

In the light of this fact not only in India but also

Islamic world's thinker Dr. Iqbal said that " Like in the life of the man there is the importance of the memory and if it is finished then his life will

become meaningless. In the same way in the life of the nation, there is the importance of the history is there. If the history of the any nation is lost, then life of that nation will become meaningless.”

For this reason every living nation will study world history generally and especially read the history of his own nation. So the importance of history and its requirement is very much. History will teach us from biographies of the holy persons and details of ancestors and which will enlighten our heart and mind and create enthusiasm. By reading history our ambition will be improved and also there will be improved of the courage. By study history there will be improvement and progress in wisdom and discernment.

In readers of the history there will be improvement of the decision power in them and also they will be able to have patience and constancy. By studying

history, we can know the details of the human civilization and its real ups and down.

There is no doubt that in the history always also there will be find changes and ups and down. But it is the work of the historians that to understand well the events of the period then they should record those events. But such historian who will be good one who will be having right belief and pure religion and whatever he will write then such statement should be real and right and he should not conceal any matter and not to add any wrong matter from his side into the books of history. When we study religion of Islam, then we come to know that there is a difference in the commandment and issues.

Learned persons and jurist with Quran and saying of the prophet have derived issues. In spite that Hadith (tradition of the holy prophet) which are saying and actions of the prophet have become issues in which there is available difference. Some

leader refer anyone saying of the prophet from which it will derive of the issue, but in spite of that there will be a difference in the issue, but not any leader will not declare any saying of the prophet as weak and wrong.

For Rafidin (lifting of hands with post- preliminary Takbirs (repetition the words 'Allah-o Akbar') issue which is available clear in the correct sayings of the prophet and in spite of this issue of Rafidin was not followed by Imam Abu Hanifa and for not following this matter it cannot be said wrong to Imam Abu Hanifa or his religion. In opposite of it Imam Shafi, who from saying of the prophet about Rafidin was derived issue, and he himself not only followed on this issue but and it is necessary for the

followers of his religion. There are such many of legal orders and issues are there in which there are differences of the learned persons and jurists and this difference rightly is called difference of the

Ummat. (Nation). In short all these issues are derived with Quran and Hadith (traditions of the prophet) of the prophet. Also in spite of differences in the issues which cannot be said wrong in this matter. Against this when we study pages of history, then we find there is changes and modification are found in the knowledge of history.

Any historian who have heard any event and when he observed it and when he will write and for such event also there will be found the different writing of the historians. But in spite of this, for this reason, for more or less in the writing we cannot say it is wrong or misleading. Like Hadrat Ali's grave there are found many grave differences in this matter among

themselves. One says that in Najaf Shairf he was buried there. As per some other traditions he was buried in the mosque of Kofa. And some other say he was buried in the grave, which is 10 miles

away from Kofa city. And as per some other tradition, Imam Hasan due to fear of Kharji (a sect dissenting from Hadrat Ali) people that they may not disrespect his corpse so he was taken his dead body from the grave and he was buried in another grave. There is one more tradition is that when his coffin was taken toward Madina to bury near the prophet's mausoleum, but on the way the camel on which his dead body was there was fled from the caravan and that camel's where about were not known. There is also one more tradition is that the camel was found in the land of Maly and people caught that camel and buried him there.

In short till now we could not knowable to know

the correct details of grave of such a great caliph of the prophet and also it is not known where he was buried. About this event there is difference in it, but in spite of it, we could not say any tradition as wrong. Or then burying in Najaf Sharif or some

other place of burying then
we cannot say in another
place of burying as wrong and
misleading.

There are available such events
in which there is a large number of
differences are there in the citations
and traditions in the books of history
and if we think about any event wisely
with wisdom, then surely there will be
clearly over our mental doubts and
suspensions about historical events
which are mentioned in the other
books.

In spite of the above matters and
we are
presenting herewith some historical
events, as follows and which are
derived from the authentic history
books and for historical events which

are mentioned in the book and all references are cited and no matter and no events is not mentioned without any reference.

In the following we are discussing such events

which are available in the Malfuzat (speeches) of the Hadrat Khaja Bande Nawaz and which are written in the book by his first caliph and his son

Hadrat Syed Akbar Hussuni with the title of “Jama al-Kalam.”

Hadrat Khaja Bande Nawaz was the king of the writers and who lived in an age of 105 years, so for this reason he has spent most part of his life in the work of the writing and compiling Islamic books and literature and he was writing books on many subjects which are mentioned as follows.

- 1.Exegesis of the Quran
- 2.Hadith (The traditions of the prophet)
- 3.Manqulat (religious branches of knowledge)
- 4.Maqulat (works of philosophy and logic)
- 5.Sufism
- 6.Saluk (mystic initiation)

The personality of the Khaja of Deccan was not only as an author, but also he was a scholar and learned

person and as well a Sufi saint. The greatness of his status can be known from this fact of the saying of the holy persons in his favour which is as follows.

Regarding his ocean of knowledge and about his speech Hadrat Moulana Sulaiman Nadwavi said that in the chain of Chistia it is said to him as king of the pen and about his speeches and his writings many samples are found on this matter.

Now we are diverting our attention towards the original subject from Persian, book of Malfuzat (speeches) of the Khaja Deccan and which are collected by Hadrat Syed Akbar Hussani and who was the elder son of Khaja of Deccan Hadrat Bande Nawaz, which are added in this book and which is given the title as “Jama Al-Kalam” and which was translated and compiled in the Urdu language by Mohammed Abdul Ghani. For the first time this book is translated by me in the English

language for its global edition.

So this book which is given the title as “Jama Al-Kalam” in which speeches which were delivered by Khaja Bande Nawaz in the meetings in the Persian language and which were held from 18th

Rajab in the year 802 Hijira to 22nd Rabi al-Thani in the year 803 Hijira. Hadrat Syed Akbar Hussain, who was not only author of many books, but he was also a scholar and as well as a Sufi master and till now his books are found which are as follows.

1. Tabsira Islahatal Sufia
2. Kitab Eqaid
3. Rislal Touhid
4. Alrisala Abahatal Sama in Arabic

Hadrat Akbar Hussaini who was an author as well as a Sufi master also he was obtained a higher status of Velayat (saintliness). From the following saying of Hadrat Khaja Bande Nawaz, Gulberga his greatness and piousness can be known well. Who said that “ If he will not be among his sons, then I will provide water for him for ablution ”. And he said in some other places as

follows.

“ No disciple could not get more status
and could

not go ahead of his teacher, but two
disciples and

one is Hadrat Qutubuddin Bakthiar Kaki who went ahead of Hadrat Khaja Moinuddin Chisti and Syed Mohammed Akbar who was going ahead of me.”

For the collection of of speeches (Malfuzat) of the great Sufi master Hadrat Khaja Bande Nawaz of the Chisti order who was like the forefather of this noble path and this Sufi master is well known for all over the world and so Hadrat Syed Akbr Hussaini has recorded the details of the meetings but also he used to record the words which were said with the tongue of Hadrat Bande Nawaz Gesudarz as it is.

Now we come towards the point of discussing
and we are presenting the speeches which were discussed on the Ramadan in the year 802 Hijira and which is

available on the page 241. Some people have not only said it is wrong, but due to the basis of their lack of knowledge have criticized on this matter. So the responsibility of

killing of Ahle Bait (members of the prophet's family comprising Bibi Fatima, Hazrat Ali and their children) certainly lies in the Bani Ummaya family members and also in which killing of the Bibi Ayesha Siddiqua is included and who was killed by a conspiracy and some historians has been mentioned that she was died due to natural death. But, so it is history and an event with a difference. This event was mentioned by different historians as well as Hadrat Khaja Bande Nawaz, which is mentioned in the pages of this book and which we will mention in the last. So event relating to the killing of Hadrat Ayesha Siddiqua which is mentioned in this book 'Jama al-Kalam' is not wrong. But any person who studies the history of

the Islam can confirm this event that this is not wrong event. There may be difference of chain of references, but there is no difference in the fact of the event and there is no reason for this event to reject it. So we are presenting at the following

event in the light of historical references which is proving that Bibi Ayesha Sidduqa was killed by a conspiracy. Please find the details as follows.

1.Tariq Islam volume two by Akbar Shah Khan Najiabadi page 44 printed by Maktaba Rahmat Deoband.

In the year 85 Hijira Hadrat Ayesha Siddiqua was dying and she was buried in the Janat Baqi Cemetery in Madina. She used to oppose for Marwan as his deeds were not good. Marwan by deceiving Bibi Ayesha Sidduqa was inviting her for a feast and he kept swords and daggers and he pushed her into the pit as she was very weak and older and due to injuries of the wound she could not recover and she died in Madina.

Osolan who was an impartial and was a non-

Muslim historian and who in his book of Islam, in which he was writing about that Mawia was cunning and cruel as well an indecent type of the king and he was not hesitate to do any of the

bigger crimes to strengthen his position and status. It was his method to kill his opposite person in any way.

So he was killed son of the prophet's daughter Hadrat Hasan by giving him poison and in the same way he was also killed Hadrat Malik Aster. (History of series on page 42).

For the oath of Yazid there was opposition started between Mawia and Hadrat Ayesha Siddiqua so he used his indecent cruel method and by killing Hadrat Ayesha Siddiqua he was removed main hurdle for the oath of Yazid.

How the mother of the faithful persons was removed from the way and find herewith the details by the tongue of the non- Muslim historian as follows.

Okly in his book History of Series on

page 70 writes that as Bibi Ayesha Siddiqa was rejected in clear words that she will not help him for the Oath of his son Yazid.

Mawia invited her in one feast and in the room which was constructed specially in which they dig a deep pit and on it she was respectfully asked to sit over there on it and on sitting there she was falling down in the deep pit and she was died there and upper part of the pit which was closed immediately with stones.

Mulla Salehuddin Tarmadi Al-Sunna
and Hanfi

written that the author of book Habib al-Sair in Vol one on page 85 with reference of Tariq Hafiz and Rabil Abrar Mahshari and Kamil Al-Safina in the Persian and its transition and interpretation is mentioned as follows.

Author of Habib Alsair volume on page 95 from reference Tariq Hafiz, Rabial Abrar and Kamil Safiana who

mentioned that when in the year 56 Hijra Mawia Bin Abi Safian went to Madina for the taking the oath in the favour of his son Yazid and he was annoyed Hazrat Hussain Bin Ali, Abdul Rahman Bin Abi Baker, Abdulla Bin Umar and

Abdulla Bin Zubair. But Hadrat Ayesha Siddiqua was objected and cursed for him for this reason. So for this reason Mawia was dug one well in his house and filled it with straws and on it placed one chair of ebony wood and he was called Bibi Ayesha Siddiqua in his house for the pretext of feast and he asked her to sit on the chair and when she was sitting on the chair and she was falling down immediately upon sitting it. Mawia strengthen the well's upper part with mortar and from Madina he went to Makkah.

Hadrat Imam Jalluddin Sweati said that "Mawa is the first person who rode on the convenience in between Safa and Marwa mountains and who heard the song in apparent there and he was

taking oath from the people in favour of his son while sitting on the pulpit of the last prophet of Allah.” Hadrat Ayesha Siddiqah taken out her head from the room and she said him, “ Be silent, oh Mawia whether Sheikhan (The first Caliph Hadrat

Abu Baker Siddique and the second Caliph Hadrat Umar Farooque Azam (may Allah be pleased with them) are called "Shaikhain) had taken the oath for their sons.? Mawia replied that "No". Then Siddiqua told him " To whom you are following." So for this reason Mawia was regretted on this matter and he gets down from the pulpit and for this reason he was asked to dig a deep pit for Bibi Ayesha and in such way she was falling down into that pit and in this method she left this mortal world. (Awail Suwuti).

Moulana Kakori had also written this event and

he had mentioned that by deceiving Hazrat Siddiqua and she was thrown in the well. In the book Habib Al-Asir, Munaqib Murtaza, Hadiqa Hakim

Sinani, translation, book Tariq Ibn Quldoon in chapter administration of oath of Yazid and in which it is mentioned that Marwan was invited Bibi Ayesha Siddiqah for feast and he had kept the weapons into the pit and due to it there is

an injury caused to her and she was died for this reason of the wounds. This event is happening during the rule of Mawia and for which we are mentioning the details herewith as follows. In Tariq Ibn Quldoon on page 74 in the chapter 4 volume 2 this event of the killing of the Bibi Ayesha Sddiqua is available as follows.

“Bibi Ayesha Siddiqua was martyred by Marwan

and his family members because she used to oppose them. For the pretext of the feast he invited her to his house and before this he was deeply dug pit and in it he was kept swords, knives and daggers and on it he was kept pavement and Bibi Ayesha Siddqua went there and she was asked to sit there. When she sat there and she was

falling down in the pit suddenly there.
As she was old and weak and she was
injured severally and she did not
recover from the wounds and she left
this mortal world. She was most
beloved wife of

the last prophet of Allah and to whom he used to call her as Humera.”

Ibn Quldoon had mentioned this event and was written that this work was done by Marwan, but in short this trick was belongs to Mawia as he was king of the time and Marwan was his right hand and whatever was happening due to his approval only. But Mawia did not take any action for such a grave act of Marwan and he did not give any punishment to him and even also he did not give any orally warning to him and which shows that the conspiracy work was done due to his willingness and his plan.

So Hadrat Khaja Bande Nawaz was also reported

this event in which there is found some less or more such detail in it. And such

details are also found in the different history books. For making the foundation of facts more or less of the Historical real facts and to reject the original event, it is against the history of Islam as well as it

an act of dis-honest in the knowledge. So in the following we are mentioning the event of the martyrdom of Bibi Ayesha Siddqua which was mentioned by Khaja Bande Nawaz in his speeches, which is known as Jama Al-Kalm and its translation and interpretation from Persian is as follows.

Subhan Allah (God be praised) who will be great

spiritual master than the last prophet of Allah and who will be great disciples than the companions of the prophet. And who will more good sons than the sons of the prophet. After his death among his many companions who were becoming unfaithful. So on others what there will be kept trusting in this matter.? What did Mawia on his progeny of the prophet?. Mawia killed

Hadrat Imam Hasan and Imam Hussain. He was also killed Hadrat Ali bin Abi Taleb, Bibi Ayesha Siddqua was the dearest wife of the prophet. About her there is saying of the prophet is

available in which it is mentioned that “Bibi Ayesha Siddiqa is the leader of the women of the paradise.” She has such superiority and greatness and which is available to Thurid food in all dishes.” She was also killed. The details of this event are as follows. Mawia was given 30,000 Darhams to one woman and he told her to kill her by anyway. That woman began coming and going to visit house of Bibi Ayesha Siddiqa. And some days she began living in her house as such she belongs the woman of the house of Bibi Ayeasha Siddiqa. She dug a pit in her house and filled it with a such full quantity of mortar that there was left some space in it to pour water in it. On it, she had filled pit with grass and straws and covered it. One day he was invited Bibi Ayesha Siddqua

for feast in her house and she was a jurist of the Ummat (Nation) and she has accepted her invitation and she went to her house. That woman who, covered with thatched as a pavement on the

pit and when she had sat on it, then immediately she was falling down in the pit and that unlucky woman was pouring down water from the upper side and she was died for this reason. So for this reason there is no sign of the grave of the Bibi Ayesha Siddqua available any anywhere. Till now no traveler did not visit the grave of Bibi Ayesha Siddiqua. The book of speeches of Khaja Bande Nawaz which is well known and from this book , this title as Jama Al-Kalam was compiled by his son Syed Akbar Hussaini and in this book there were raised many objection on it and to replying the objections to this book many reasonable references from many different books which are presented in this book which are as follows.

Second objection is about the birth of Hadrat

Fatima which is added in this book 'Jama Al-Kalam' that on the Monday day on 2nd of Zil Hajj in the year 802 Hijra Islamic calendar on page number 31 and on 132 in which it is mentioned about this

matter that Hadrat Jalauddin Suwati had mentioned in his famous and well known book Mustab on its page number 101 about the event of accession and he stated that the prophet was sent back into the world in the shape of the comprehensiveness of the human nature for the mercy and kindness of the mankind and when he was come back from accession he opened his eyes and he found himself in the house of Hadrat Um Hani and his bed did not become cold and during this night the pregnancy of Hadrat Fatima was established for Bibi Khadjia.

Hadrat Jalauddin Suwati in his other book Qasas

Kubra in the chapter Khair al-Wara on page 186 in Arabic it is mentioned this

event in detail and its Arabic translation and interpretation is as follows.

Tabrani reported through the source of Hasham and Hasham reported from his father and he had reported from Bibi Ayesha Siddiqah and he said that the prophet of Allah said that “When he had

accession in the sky and he was entered in the heaven. When he was standing near one tree among trees of heaven there and I did not find such a beautiful tree in the heaven and there were too much white leaves in it and there were so many pure fruits and I have collected one fruit from that tree and eaten one fruit and that fruit was become sperm in my back. When I was getting down on the earth and I have had intercourse with Bibi Khadija and then pregnancy of the Bibi Fatima was established. Whenever I will desire fragrance of heaven, then I will smell a fragrance of Bibi Fatima.”

Regarding this event one reference is quoted
herewith from Arabic and its translation and interpretation is as

follows.

Hakim reported from Mudrak Sad Bin Abi Waqas and Marufa reported from the last prophet of Allah that during the night of accession angel Gabriel brought me Safarjal (quince) and I have

eaten it and there was pregnancy of Fatima was established by Bibi Khadija whenever I will desire fragrance of heaven then I will smell a fragrance of Bibi Fatima.

Hakim said this saying is strange and its reporting is done by unknown person named as Shabab Bin Harb and after this Zahbi was rejected that Fatima was born before the period of prophet- hood and so what is the use of the mention of accession in this matter.?

So for this saying of the prophet, Hakim said it is strange and not suitable, so for this reason Hadrat Jaluddin Suwati was added his saying in his book.

Now left objection of Wahbi that Bibi Fatima was born before the

prophet-hood and in this matter, it can be said that learned persons of truth had agreed that there were many times accession available to the last prophet of Allah. So it is not known this event belongs to which accession.

Regarding the birth of the Bibi Fatima there is available one tradition which is mentioned by the author of the book Habib Alsair on page 89 and its translation and interpretation is as follows.

In the book Kashaf Al-Gama in which there is a tradition of jurists of mystic initiation who added that during the night of accession the fruits of the heaven were presented to the prophet. And the prophet said I was eating those fruits which were softer than butter and sweeter than honey. From the palm dates of heaven there was formed sperm in my spine and when I was reaching back to the earth and when I was reached near Bibi Khadjia then there was pregnancy was established to Bibi Khadija and whenever I will

desire fragrance of heaven then I will
smell a fragrance of Fatima.

As there are many traditions are
there about
birth of Hadrat Fatima, which are
available in the books and for which
without lengthening them we have
mentioned the facts in the short.
Such an

event was mentioned by Hadrat Abdul Haq Dehalavi in his well known book Madaraj Nabwa which depends upon the truth.

There is a tradition in Jama Al-Kalam in which it is mentioned that there were nine wives of the prophet. During every night he used to intercourse with every wife at nine times. It means he will do intercourse at 81 times.

Except the above speech if we study Quran and its exegesis and sayings of the prophet then surely the prophet's such action will come before us in the shape of a miracle. For the above expression, we are also presenting proof which is as follows.

So with the prophet gathering of many women

with him and making many women as his wives and its aim is that from them there should be done work of preaching and propagation of the religion of the Islam and from them such work should be taken by them in this matter. And some

issues of the women are different from the issue of the men and for this reason the prophet was married with many women so that women of the nation can get solution of their issues by the prophet in this matter. If we think carefully, then holy wives of the prophet were like women of Ashab of Safa (fellows of this university who were companions of the prophet). There is another matter was that prophet was married to women of different tribes, castes, different beliefs and brought them near to him by the marriage ceremony. In the community comparing to men, women are followed more custom and usage than men, which were prevailing in the Arabian nation and to get information in this matter so that there will be a

correction of wrong custom and usage.
So there are verses in the Quran as follows.

“Ya ahunnabi qul la wuwajid. Ela
wakan Allah
bikillah shain alima.”

If we think carefully about it, then it will be understood clearly to us. And from these verses it is known the duties of the wives of the prophet, their character and their holy status for the formation of the holy community and their great work and their service of the prophet and their cleanliness are well known to us.

About the prophet, which was described as above and for teaching and preaching of Islam the services of different wives are added in the house of the prophet. If the duties of the wives are not performed by the prophet then there will be caused cruelty on the wives. And for this reason Allah has provided power of many men of the prophet so that he can fulfil the duties of his many

wives. So for this reason thinking about the lusts of the prophet is wrong in this matter. So about the grant of power of many persons to the prophet we are presenting herewith some tradition in Arabic as follows which can be

studied. Its translation and interpretation is as follows.

In this situation prophet Sulaiman's such an event which is related to his power of copulation is presented herewith and which is not out of the situation in this matter and for which even the persons of the exegesis have mentioned the event of prophet Sulaiman and that also in the monthly magazine Zindagai Rampur volume 69 issue number. 1 of the month of Ramadan in the year 1402 Hijira corresponding to July 1982 on page 40.

It is reported by Abu Hurara the tradition of the prophet that Hadrat Suliaman Bin Dawud said that in the night he will visit his 70 wives and there will be

born from them one Muslim soldier so that he can fight on the way Allah in defense of the faith. The angel told him to say Inshallah (God willing). But he did not tell Inshallah (God willing). Due to this reason only one wife becomes

pregnant and from her one incomplete boy was born. The prophet told if prophet Sulaiman would have told Inshallah than boys will be born as per his desire and wish and they will fight in the way of Allah in defense of the faith.

So in the explanation of this saying of the prophet, Hafiz Ibn Hajar wrote as follows.

In this saying of the prophet there is one benefit is there which is mentioned that the power of copulation of the prophets, which there is available to them and also one distinction and specially granted to them, which shows their health of the body and power of copulation and perfection of the manhood is the best proof in this matter. In spite of their full engagement

in worship and knowledge of religion. This is the dignity of the prophet of Allah showing at which he had reached to a great level of miracle. Because in spite of his full engagement of worship and propagation and preaching of the knowledge of

religion and reformation work of the mankind and he used to take less food and eat less food. For taking less food which causes weakness of the body and body's weak-ness will causes away from more intercourses and for this reason for non tolerance which will causes in this matter. It is known that the prophet during one night with one bathing he used to intercourse with his 11 wives and this detail mentioned in the Kitab Al-Ghuasal and it is said that one who will be more pious and abstinence then his power of copulation will be improved and strengthen. So one who will not pious and not abstinence and that person get pleasure and taste by ogling (enjoy looking).

Hazrat Aini was explained in details

this thing
which is as follows.

In this saying of the prophet it is mentioned one benefit about the prophets that they will get health of the body and excellence and manhood specialty was granted to them. As a matter of fact,

they used to engage too much in endaeavours and hard work of worship. The prophets and other persons in the engagement of intercourse which caused them weakness due to work intercourse, but Allah granted them the power in the bodies of the prophets compared to general, persons has granted supernatural habits and miracles to them. In the same way as Allah was granted them miracles and other conditions and Allah kept them excellent comparing to other general people. Thus prophet Sulaiman was obtained such power that during the one night he used to intercourse 100 wives and there will be discharge of sperm to his wives. In the tradition, it is mentioned that such above specialty

even not available clearly to anybody. Except to the last prophet of Allah was given power of intercourse for 30 persons and in book Tabqat it was mentioned this power of intercourse of 40 persons and Mujahad wrote that he was given the power of 40 persons of heaven

and this power is more than the power of the prophet Sulaiman. The last prophet of Allah after Eisha prayer, he used to meet all his wives with one bath and where there will be his turn then he used to stay with them in that night. The reason of his turn to stay in the night with the wives was due to his power of fulfilling his duties of the wives. As a matter of fact, another person due to his habit of less eating and less drinking should not have such power of intercourse to fulfill the duties of the wives. If you say this that Bibi Ayesha said that when prophet will arrive used to visit his wives then he used to kiss every wife without intercourse and copulation as per tradition by Dar Qatni to Ibn Abi Zenad and he from Abi Zenad and he from

Hesham and he heard from his father
Arwa and who had reported this
tradition. But I will say that this is weak
tradition and I have heard from some
big learned persons that every
prophet was given

power of 40 persons. And our prophet was given power of 40 prophets and which will be equal in power of 16 persons. From this it can be known that our prophet's patience and abstinence that how he was contented on 9 wives. The specialty of our prophet is that he was known the details of affairs of previous prophets and nations who were passed away from the world before him which entered on Volume 14 and page 117.

From the above saying of the prophet it was known that the detail of prophet Sulaiman was given to him from this event.

In the following we are mentioning some sayings about the power of the prophet of intercourse which are as

follows.

- 1.Hadrat Anas reported that the prophet used to intercourse with his wives with one bath and this event was not belonging to his perpetual practice.
- 2.Ghani said he used to visit wives some time as per turn.

3. Ibn Sad heard from Slama Kaniz who was reported tradition of the prophet that he had used to intercourse with his nine wives in one night.
4. Ibn Sad reported that he was informed by Obeidallah bin Musa, Usama Bin Zaid to whom informed Zaid, Safwan Bin Salm to whom the prophet said that the angel Gabriel came to see me and he brought a pot and from it I have eaten. In the power of intercourse, he was given power of 40 persons.
5. Haris Bin Abi Usma was reported that he was heard by Mujahid that the prophet was given power of 49 persons and every person which belongs to the heavenly.
6. Tabrani heard and Ismaili in his book Majim and Ibn Asrakar reported from Anas that the prophet told him that he was given excellence in the four matters in the mankind.

2.bravery3.excessive power of
intercourses 4.severe attack on the
enemy.

If we study the above sayings of the
prophet and events carefully, then we
will know that in book Jama Al-Kalam,
and in Malfuzat (speeches)

of Khaja Bande Nawaz in which it was recorded in these books about the power of the intercourse of the prophet that in one night he used to do intercourse for 81 times and which is not against wisdom and possibility. As because there are such things which are special with the personality of the prophets and for which general persons can not get theses things. As it is famous and well know that at the time of fixing of packsaddle and in that short time prophet Sulaiman used to read Psalms completely. When our thinking on this matter and one thing, then we can say that it is not possible by the general person's wisdom. But it is miracles of the prophets that in the short period of time they can do any bigger work with them.

So for this reason, if we suppose for some time

that the prophet's intercourse with his wives in the night for 81 times as per worldly thinking and which seems to us it is an impossible act. Then

we have to think about the accession of the prophet, which was happening bodily to him. Because, as per worldly thinking in some short time the prophet had covered the journey of many thousand years, anyhow the journey of accession of the prophet and to get an extraordinary power and all these matters belongs to his specialty and his miracles on which to comment is equal to spoiling of the faith in our religion. Such persons who involve in these discussions who does not have any relation of the religion with them.

The fact is that including the companions of the prophet all the mankind is not innocent and innocence belongs to the specialty of the prophets of Allah. Except the prophets among the mankind in the

meaning of the pious is not such a person that for him there will be no possibility that a mistake can be done by him. Or he will not commit any mistake in action. But its meaning is that he is such a pious person as per his

knowledge and acts and in his life there is overpowering of the goodness. Then in any person if there will be more overpower of to do good, then he will be such a great person and if any act or work will be wrong then there will be no difference in his pious personality.

In this matter people think that pious persons

did not commit any mistake and those who commit mistakes do not belong to pious people. So it is possible that mistake can be done by any holy person so in spite of that he will be remain a pious person. Due to events in our look there will be no damage of the belief and there will be no difference in the piousness of the personality of such persons. Also, naming or pointing such events to the such persons of piousness

there will be no decreases in their respect and honour.

In short the book Jama Al-Kalam and

Malfuzat of Hadrat Khaja Bande Nawaz in which are added historical events and on which there

are objectified by objectors and their replies have been given by arguments and references from the books. In short, these are historical events which are not hidden somewhere. But these events are well known and spread in the world for many centuries in the world and which could not conceal and in which could not make any changes in them. And it cannot be said to the people not to study the events of the history of Islam with such and such period. Now what we can say about this great change and very important changes. Whether did such changes were happening without any reason or there does not find any history of that period so we cannot say that how it was happening.?

There is no doubt that in the historical

material

there has not done the work of testimonials and research and which was done such works for the compilation of the saying of the prophet. But it is difficult to say that Tariq Ibn Khaldun, Jalauddin

Suwati, Habib Alsair, Tariq Islam by Akbar Shah Khan Najibabadi and other historians have recorded the events of the period of difference and attributed these events to the companions and holy wives of the prophet and at the time of mentioning these events whether they were unaware that they are writing these events about such holy personalities. This is such matter we apprehended and which we followed for our discussion in this book. If this matter is not suitable dealing during this period and which is not for trusted, then in that case declare that the history of Islam from the period of the prophet till now there is not available any Islamic history because after the period of the prophet and for many centuries all

Islamic history and also history of Shaikan which we have got from such sources. If this source is not trusted, then their written history and biography of Islamic jurists and learned persons and their works, then all

such works will become false so than for them we could not present with confidence.

So in short if anybody think that it is conspiracy of the Shiate people who were such powerful that with their source the people of Ahle Wa Jamat, orthodox Muslim (s) (as people following of the prophet's practice and commanding a majority) were not be safe and secure and in their books the traditions of Shiate were entered and which have disfigured the history of that period and so we are surprised on this matter for the fact of interference so how it will be safe history of Hadrat Abu Baker, Hadart Umar, and other companions and wives of the prophet and the history of that period.

In spite of presenting all matters

and logics

and for the book Jama Al-Kalm for which the persons have objected and we know that whatever they have written is not in favour of love Hadrat Ali Ibn Talib but it is enmity of Mawia. Among

them there are two groups are there and in which one who is angry with the custodian of the shrine of Khaja Bande Nawaz for not fulfilling their aim and desires. The other group which is having difference with the religion of the pious personalities. So it is clear that such people who involve in criticism for the criticism and, other than what they do in this matter. If they want their criticism for the correct work, then they would meet custodian of the shrine and draw their attention to the correction work in this matter. But they have not shown the courage of character and conduct. They know that if they draw their attention towards correction work, then there will be found good result in this matter. But the aim of such people was that not

only for Hadrat Khaja Bande Nawaz, but to defame the chain of the Tariqat (Mystic Way) and which an act of malice. The writers of criticism wrote that there are great mistakes of belief and arts of the historic. The

persons who are mentioning about mistakes of history and belief, then they should check first their information and to mention historical facts on right direction instead of misleading the innocent less knowledge Muslim persons. The objection in the pamphlet by Ulama (learned persons) and jurists who have published their legal opinions and so in this case we can say that before them, they do not have correct information but they have obtained legal opinions by distorting events and they tried to deceive Ulama (learned persons) and Muftis (jurists) persons.

So if the jurists if they did not study these events from the angle of issues and Faqhi books (books of the jurist) and

instead of it if they in search these matters in the books of biographies and history, then surely with help of sources of the references with which they can reply the wrong objection to the book *Jama al-Kalm* and

with a help of such material they can
try to
defending it as right book.

The End.

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The End.